1: Holmberg--8 [5] (1941-42) 1950 Siriono
116, 197, 171

"The Siriono are an anomaly in eastern Bolivia. Widely scattered in isolated pockets of forest land, with a culture strikingly backward in contrast to that of their neighbors, they are probably a remnant of an ancient population that was exterminated, absorbed, or engulfed by more civilized invaders. Their language, however, is Tupian, elsewhere spoken by tribes of a more complex culture, but here represented only by themselves and the Guarayu-Pauserna, whose dialects are closely related. Traditions of friendship suggest that these peoples may once have been linked by a now obscure bond."

1: Holmberg--8-9 (1941-42) 1950 Siriono
116, 171, 101

"With the rest of their neighbors the Siriono show few affinities, cultural or linguistic. To the north and west live the warlike Moré, with whom they have had no contact. To the west are settled the Mojo, with whom they likewise have had little intercourse. Only in recent times have they associated with the Baure and Itonama, who reside to [9] the north and who have been acculturated since the days of the Jesuits. Whenever possible they avoid clashes with the so-called Yanaigua, who wander to the south and who occasionally raid them, killing their men and stealing their women and children."

1: Holmberg--16 (1941-42) 1950 Siriono
171

"Feathering [MPK: of arrows] is done by the Peruvian cemented technique."

1: Holmberg--19 (1941-42) 1950 Siriono
386, 171

"Most commonly employed to decorate the body is a paint made from the seeds of the uruku plant, which is extensively used for ornamental purposes by many South American Indians. By spitting on the hands and mixing the saliva with a few uruku seeds a bright red paint is produced."

4: Ryden--43-44 (1939) 1941 Siriono
116, 171, 342

"The Siriono hut is of such simple construction that it presents no useful object for comparative study. No exact counterpart of it is known to me from the South American forest region. The huts used by the tribes of that area for permanent habitation are all of a considerably higher development constructionally, although no doubt constructions like the above may occur in the case of occasional dwellings or shelters erected on hunting expeditions. Descriptions of such hunting shelters are however few, although TESSMANN (1930) depicts and mentions them from a number of Peruvian tribes. The hut of bee-hive shape must be regarded as [44] a cultural element peculiar to the primitive tribes of South America, dwelling-huts of this type being, e.g., mentioned by NIMUENDAJÚ (1934) from the little-known, primitive Oti Indians on the Capivara river in Brazil. The hut of bee-hive shape, which must be regarded as the nearest approach to the Siriono hut, is particularly well represented in the Chaco region. But here, as often is the case with the hunting shelters of eastern Peru (TESSMANN 1930, Taf. 29:3), one does not find the supporting frame construction. The posts or the palm-leaves are set down with their points supporting each other, while the proximal end is stuck in the ground. It is possible that in earlier times the Siriono possessed huts of this type, but that the use of the hammock--if indeed this cultural element was introduced comparatively recently among these Indians--caused them to modify the construction of the hut to the extent of their having to build the hut alongside rooted trees from which the hammocks could be suspended."

4: Ryden--54 (1939) 1941 Siriono
116, 286, 171, 513

"As regards the technique employed in the making of the Siriono hammock, this technique is the one most generally used in South America (NORDENSKIÖLD 1924, p. 29) and everywhere employed in the making of both hammocks and baby-slings as well as other articles, e.g. honey-presses in the Chaco, satchels, etc."

4: Ryden--54-55 (1939) 1941 Siriono
116, 513, 171

"The method of suspending the hammock consists of taking the rope--a cord of the thickness of a bow-string--a number of times through the loops formed in both ends of the hammock. This is the most usual method of suspension [55] in the parts of South America that we are here concerned with, only the Huanyam, Chacobo, Atsahuaca and Chama using a different method in that they "button up" their hammocks (NORDENSKIÖLD 1924, p. 29). The same method I have seen in use among the Moré Indians, immediate neighbours in the north of the Siriono."

4: Ryden--56 (1939) 1941 Siriono
116, 171, 854

"NORDENSKIÖLD (1919, p. 148, map 26; 1924, p. 173) has dealt with the distribution of the baby-sling in South America. It occurs throughout the entire region east of the Andes roughly down to the parallel of the southern tropic. The baby-sling is used by the Guarani, Arawak and Caribs as well as by more isolated tribes, by reason of which it must be regarded as an ancient culture element in South America. Hence its presence among the Siriono is not ascribable to any particular influence from tribes of higher cultural level."

"The method used by the Siriono for fastening the feathers is the one known as "Peruvian cemented feathering". This method, together with the so-called "East Brazilian feathering" (NORDENSKIOLD 1924, p. 45, map 5), are the most wide-spread in South America while also being the most primitive. On wooden-shafted arrows, Peruvian cemented feathering and glueing on of the feathers are the only fastening methods in use. It would also seem as if in conjunction [62] with Peruvian cemented feathering, apart from the lashing, some sort of adhesive for fastening the feathers were always used. On Siriono arrows this adhesive consists of iriti, while on arrows, e.g., from the tribes on the Pilcomayo river it consists of wax only, which, besides, appears to be the more common. The method of fastening the arrow-feathers known as East Brazilian feathering is practically speaking nothing but a simplification of the method here first referred to, in that the latter method only consists of fastening the two ends of the feathers with the lashing. The wide distribution of the above-mentioned two methods in both North and South American proves their extreme antiquity. More modern fastening methods, such as "Arara feathering" (NORDENSKIÖLD 1924, p. 47) and "Xingu sewed feathering" (NORDENSKIÖLD 1924, p. 47, map 4) do however occur among tribes that are neighbours, or comparative neighbours, of the Siriono. To Nordenskiöld's list of tribes that use the Xingu sewed feathering must also be added the Moré Indians who, as already mentioned, are living immediately north of the Siriono area, on the Guaporé river. These more modern fastening method [sic] however--as well as the East Brazilian feathering--have

not been adopted by the Siriono who like a good many other tribes of eastern Bolivia (NORDENSKIÖLD 1924, p. 46), of a considerably higher cultural level than the Siriono, have instead adhered to the primitive method."

4: Ryden--62-63 (1939) 1941 Siriono
116, 411, 171

"The method of reinforcing the butt-end of the arrow with [63] a wooden plug may be an improvement that the Siriono have borrowed from some other tribe. From what NORDENSKIÖLD (1924, p. 47, map 6) says of this plug, or other strengthening device for the nock-end of the arrow, it appears that reinforcements of this kind have a wide distribution in South America and, like strengthening lashing, occur among many of the Siriono Indians' nearest neighbours. These tribes, so far as I have been able to ascertain, use the same material for arrow-shafts as do the Siriono, and it is the soft consistency of that material that has necessitated the strengthening of the nock-end of the arrow."

"In eastern Bolivia it is only the Guarayu Indians that use a bow-string made of cotton, all others use vegetable fibre as material for the bow-string, as do the Siriono (NORDENSKIÖLD 1924, p.44). Even the material for the bow among the Siriono is the one that is common to eastern Bolivia, viz. chonta wood, but the shape of the bow is different. While the bows of the other tribes are more or less flat in section, that of the Siriono bow is almost circular. Yet another detail points to the primitive character of the Siriono bow: there are no notches carved in its ends for the string. In their stead a few turns of a piece of string [65] prevent the bow-string from slipping down the stave (fig. 20 C2, C4). NORDENSKIÖLD (1919, p.36), on the authority of data published by P.W. Schmidt, points out that bows without notches carved for the string are mainly found in southern South America and among some few tribes in Bolivia and Brazil, and that bows of that type belong to an ancient phase of the history of South American civilization. It should however be pointed out that in earlier times the Sirion bow may have had a more rectangular section. NORDENSKIÖLD (1911, Tafel I: 2c), it may be noted, depicts a Siriono bow acquired in 1908--09 in the Sara province of Bolivia which is almost rectangular in section. Among the Quruñgu'a, [66] bows of this section often occur (WEGNER 1934 b, p. 165), and with a width of up to 10 cm. That bows made of chonta are generally more or less rectangular in section is due to their method of manufacture. From what Professor Erland Nordenskiöld once told me, this shape arises from the fact that in making bow-staves, the inner and softer portion of the chonta stem is first of all

removed, whereupon the staves in the rough are split out of the remaining cylinder of harder wood. These unformed staves are thus of the flattened shape that prevails in the finished bow. It is therefore possible that, through the introduction of iron tools, the Siriono have been able to modify the shape of the bow, and thus from a flatter section due to the cutting out of the raw material have passed on to the more exacting rounded section."

"WEGNER (1934, p. 24) has pointed out that the sirasi [MPK: a shafted rodent's tooth] is also used among the Guayaqui Indians, whose culture and mode of life present a primitiveness almost identical with that of the Siriono. I feel it however incumbent to stress that this implement is used among several other tribes in the forest region of South America who possess a more highly developed culture, e.g. the Huanyam and the Huari (NORDENSKIÖLD 1924, p. 115); SALATHE (1932, p. 306, fig. 16) also depicts the implement in question from the Karimé Indians; KRAUSE (1911, p. 270, fig. 122) from the Karaja and the Savaje (p. 361, fig. 197); v.d. STEINEN (1897, pp. 199 and 375) from the source region of the Xingu, from the Bororo and other tribes, and I have myself seen it used among the Moré Indians on the Guaporé river. In these different instances, only the material for the handle varies. This rodent's tooth implement, as also the knife of palometa jawbone, would herefore seem to belong to the primitive cultures of the South American forest region, as well as to tribes of more advanced culture, although among the latter its use is occasionally specialized, as, e.g., among the [72] Karaja and the Savaje, who use it for grooving their clubs. The tribes among whom it is still found, -- at all events at the time when their use of the rodent's tooth implement was observed -- are such as were living isolated and almost out of touch with the whites. The introduction or iron tools is especially apt to supersede implements of the rodent's tooth type, and it may therefore well be supposed that the latter formerly had a wider distribution than it is now possible to ascertain. One can frequently observe that when Indians are

using an ordinary knife for carving wood, etc., they move the knife towards the body instead of, as white men generally do, away from the body. Probably this may be accounted for by the Indians formerly having used the hafted rodent's tooth implement with which it was necessary to work towards the body.

As regards the use of shell as tools, this also prevailed among the mound-builders in the present Siriono region."

4: Ryden--86 (1939) 1941 Siriono
116, 283, 413, 171

"Cotton-spinning--like pottery--among the Siriono is exclusively women's work. The Sirion use spindles of remarkably large size. Two of these, known as niñu, are reproduced here, fig. 43, B and C. The spindle-rod tapers towards each extremity. The whorl, which is of wood or earthenware, is small in relation to the spindle and passed over the bottom end of the spindle. On the spindle B, the whorl is of wood, and its four-sided shape is probably in this case due to the nature of the material. This latter shape of spindle-whorl also occurs among the Mosetene Indians (FRÖDIN and NORDENSKIÖLD 1918, fig. 5b). In spindle C the whorl is of earthenware and practically spherical. Disk-shaped spindle-whorls of earthenware also occur."

4: Ryden--90 [2] (1939) 1941 Siriono
116, 283, 171

"On two of the spindles collected, the thread remaining on them is z-twisted, and the thread on which the woman is spinning in fig. 42 [MPK: not reproduced for this file] must also be z-twisted, seeing that the women is twisting it against her left thigh. If it had been against the right, the thread would have been s-twisted, provided the strokes of the hand were, according to general usage, made in the direction of the knee. A similar posture in spinning is adopted by a woman seen in one of the pictures in NORDENSKIÖLD'S (1931) work on the Siriono Indians. Examination of the arrows in my collection reveals, however, that the thread forming the lashings on them is s-twisted. This thread is, however, notwithstanding its thinness twined of two strands, each z-twisted. Z-twining is thus fundamental with the Siriono, even though the finished article shows s-twining by reason of its being composed of two or three z-twisted parts. The thread remaining on the two spindles must therefore have been intended to be twined into a thicker thread. It would therefore seem as if in this respect the Siriono to some extent differ from the remainder of the eastern Bolivian tribes, seeing that FRÖDIN and NORDENSKIÖLD (1918, map 3) ascribe s-twisting to the latter."

4: Ryden--94-95 (1939) 1941 Siriono
116, 415, 252, 171

"When used in cooking, earthenware pots are placed direct on the fire, propped up with a firebrand or two, or with the ashes. The method of using special supports for propping up cooking vessels is unknown, and it seems strange that the Siriono have not adopted this culture element. While [95] excavating a mound near Casarabe I recovered a massive cylindrical support for cooking vessels of a type occurring in the Amazonas region (fig. 62E). This object was found very near the surface. Supports for earthenware vessels are today used by Movima and Cavina Indians in eastern Bolivia, but archaeological discoveries indicate their having been more widely diffused in ancient times (NORDENSKIÖLD 1924, p. 126, map 14). Among South American Indians, pottery is women's work, and one would think that if the Siriono lived side by side with the mound people in the same way as prior to the pacification they lived as neighbours of the whites, they ought by direct contact, or through the abduction of women, to have obtained a culture element of this kind. This however is not the case. This detail suggests immigration into the mound area of eastern Bolivia having taken place after the disappearance of that culture."

4: Ryden--98 [2] (1939) 1941 Siriono
116, 276, 171

"NORDENSKIÖLD (1919, p. 91; 1924, p. 143), and MÉTRAUX (1928, p. 116), have shown that pipe-smoking is, on the whole, unknown in the Amazonas region, where the Indians smoke their tobacco in the form of cigars. Of the tribes neighbouring on the Siriono, only the Guarayu Indians use the tobacco-pipe. This tribe immigrated as late as the 16th century into their present area of occupation (FRÖDIN and NORDENSKIÖLD 1918, p. 33; 1913 p. 246). Apart from this, the nearest region where tobacco-pipes are used is the Chaco, where both wooden and earthenware pipes occur, and it is therefore possible that the clay pipes of the Siriono point to southern influence. The form of the Siriono pipe is however absent in the Chaco."

4: Ryden--101-103 (1939) 1941 Siriono
116, 524, 411, 171

"The only toy I have seen the boys at Casarabe use is a sling, raseke (figs. 49-50) [MPK: not reproduced for this file], made out of a spathe from a maize-cob and two pieces of string. One of the slings (fig. 50) is provided with a finger-loop. Most probably the sling [102] among the Siriono is a borrowed element in spite of its native name, seeing that it is made of a part of the maize plant. NORDENSKIÖLD (1919, p.44, map 4) partly on the strength of an investigation made by FRIEDERICI (1911), has emphasized that the sling in South America is a culture element of remote antiquity, and that its use presupposes open terrain. Friederici states that the sling is in use among the Mojo, and Nordenskiöld mentions further two tribes in eastern Bolivia, viz. the Canichana and the Itonama, in which region he supposes the sling to be a post-Columbian element, [103] introduced in connection with cattle-breeding (NORDENSKIÖLD 1924, p. 65)."